

## PAIN IN THE SHOULDER

## A Rheumatic Tells a Wonderful Story.

Less than Half a Bottle of Munyon's New Remedy Restored Him to Health.

James Buckley, 215 Washington street, Newark, N. J., has been suffering from rheumatism for a number of years. The pains were exceedingly severe and I could not sleep at night. The remedy I obtained did me little or no good, nor did the doctors whom I consulted. This had gone on, each recurring attack being more painful and prolonged than the previous one. I could not get relief until I commenced taking Munyon's Rheumatism Cure. Less than one-half a bottle drove all the rheumatism out of my system and I am as well and strong as I ever was in my life. I consider the remedy a wonderful one and take pleasure in recommending it.

Munyon's Rheumatism Cure is guaranteed to cure rheumatism in any part of the body. Acute or muscular rheumatism cured in from one to three days. It never fails to cure sharp, shooting pains in the arms, legs, sides, back or breast, or soreness in any part of the body in from one to three hours. It is guaranteed to promptly cure lameness, stiff and swollen joints, stiff back and stiff limbs in the hips and joints. Chronic rheumatism, sciatica, lumbago or pain in the back, immediately cured. Munyon's Rheumatism Cure, Remedy Company, of Philadelphia, put up specifics for nearly every ailment, and is sold by all druggists, mostly for 25 cents a bottle.

Those who are in doubt as to the nature of their disease should address Professor Munyon, 156 Arch street, Philadelphia, giving full symptoms of their disease. Professor Munyon will carefully diagnose the case and give you the benefit of his advice absolutely free. If you desire the remedy he will be sent to any address on receipt of retail price.

## CAUSE FOR "KICKING"

## INDIANAPOLIS SHIPPERS CANNOT SECURE CUT GRAIN RATES.

Forced to Pay Full Tariff, While Chicagoans Are Enjoying a Reduction of 50 Per Cent.—The Q. & C.

There is a good deal of ill feeling on the part of shippers of east-bound freights that while Chicago is favored in cut rates Indianapolis shippers are held up to the heads of 20 cents per one hundred pounds, Indianapolis to 20 cents, while Chicago shippers are held up to the heads of 10 cents. It means that grain from Central Illinois and other Western points will be shipped via Chicago lines. A telegram received last evening from Chicago stated that the Michigan Central and the Grand Trunk were taking only 12 cents per one hundred pounds, and some of the other roads were taking grain of all kinds at 15 cents per one hundred pounds. The Pennsylvania and Lake Shore, which are ahead in their tonnage, will take no business at less than 20 cents per one hundred pounds, and usual proportionate rates to other seaboard points. The Chicago Times-Herald says: "For the last few days there has been absolutely no east-bound competitive freight on which rates have been maintained. It is a free-for-all contest, in which all lines have joined. Several of the roads have refused to go below the point which will give them an average rate per ton per mile, and have simply gone out of the business when the Chicago rates were put on. Beginning with Thursday morning the gross earnings of Eastern lines through business have been reduced to the point of what they would have been had tariff and grain rates the reduction has been nearer 50 per cent."

A dispatch from Chicago says: Some of the Eastern lines are becoming very weary of the low rate on grain now prevailing from Chicago to the Atlantic seaboard, and there is a strong probability that the rate will be restored at the meeting of presidents, which is scheduled to be held in New York next Tuesday. It was rumored yesterday that the Michigan Central and Grand Trunk would this morning give the ten-day notice of their intention to restore the rate. The Michigan Central, instead of giving the notice, declared today that it not only would give no such notice, but that it never had such a notice in contemplation. It further announced that it would, under no circumstances, advance its rate until after the meeting of Tuesday. The Grand Trunk people will, of course, keep out their low tariff sheet as long as that of the Michigan Central is in existence. The disposition to advance rates above 12 and 15 cents, some heavy contracts having been made at the latter figure, by no means implies that the old tariff of 20 cents will be restored. There is, in fact, a strong disposition to shade that rate only and it may be put as low as 12 or 13 cents. The Chicago Times-Herald has been observed to any extent since it was agreed on, and there is a feeling now that the roads might as well cut their rates as deeply as they have cut it recently.

## They Want the Q. &amp; C.

Samuel Spencer, president of the Southern railway, has just completed an inspection of the system, and in conversation at Atlanta admitted that the Southern Railway Company wanted the Queen & Crescent. "It is," said he, "entirely true that we contemplate bidding for the Cincinnati Southern road at the coming sale. It was with that end in view that we bought a large interest in the Cincinnati extension bonds, which control the lease of the road, but I will say emphatically that it would certainly not be with any intention or desire of diverting the business to the East. It would be a business transaction. We purchased the road to work the Cincinnati Southern for the maximum amount of business between the East and the South. The purpose for which the line was built. We can furnish the road at Chattanooga with far more business than any other of its connections, or all of its other connections combined. There seems to be little question that eventually the Southern Railway Company will secure control of the road, but will doubtless be satisfied with it as they turn the road over to the Southern railway people."

## Lake and Rail Traffic Rates.

Members of the association of transportation lines held a meeting in New York yesterday and agreed on the distribution of lake and rail traffic—package freight—east bound for the approaching navigation season. An agreement was adopted which provides for an apportionment of the business, and also gives assurance of a strict maintenance of the lake differential from Chicago. The established rate for all-rail traffic is 25 cents a hundred pounds, sixth-class freight. The lake differential is 10 cents. Freight to New York is 5 cents, making the regular schedule 20 cents. The agreement will take effect with the opening of navigation, and it applies to business originating at northwestern points and at Lake Michigan and Lake Michigan ports proper. In adjusting the percentages of apportionment of business Commissioner J. F. Goddard acted as arbitrator. The trunk-line connections of the lake lines are greatly interested in the action taken, because it gives assurance of the stability of lake rates that has never before existed.

## Consolidation Contemplated.

For several days past T. N. Jarvis, general manager of the Traders' Dispatch; W. H. Smith, general manager of the Lackawanna fast freight line; H. C. Diehl, general manager of the Interstate Dispatch,

## Cures "MOTHERS' FRIEND"

Is the greatest child-bearing remedy I have known. It is the best remedy for nursing mothers. It is the best remedy for nursing mothers. It is the best remedy for nursing mothers.

Sent by Express or Mail, on receipt of price. Sent by Express or Mail, on receipt of price. Sent by Express or Mail, on receipt of price.

BRADFIELD REGULATOR CO., ATLANTA, GA.

Dr. Price's Cream Baking Powder

Most Perfect Made

## SUNDAY-SCHOOL WORK

## ELUCIDATION AND REVIEW OF INTERNATIONAL LESSON, APRIL 7.

The Triumphal Entry Into Jerusalem, as Told in Mark xi, 1-11—Judgments that Come in This World.

By REV. JAMES E. GILBERT, D. D., Secretary of the American Society of Religious Education.

(Students of these lessons are requested to send to Dr. Gilbert, Washington, D. C., their names, denomination and postoffice address for circulars and other material, mentioning this paper, that documents on Bible study may be mailed to them.)

CONTEXT.—After his interview with Zaccheus, as related in the lesson for March 17 (Luke xiv, 1-10), Jesus delivered the parable of the ten pounds. Leaving Jericho he journeyed toward Jerusalem to attend the Passover. Pausing at Bethany, a supper was prepared for Him in the house of Simon, where Lazarus was among the guests, and Martha served. (John xii, 1-16.) While the feast was in progress Mary anointed Him with precious ointment, thereby exciting the criticism of Judas, but securing the approval of Jesus. The people were attracted to the house, not to see Jesus merely, but also Lazarus, who had been restored to life. (Mark xiv, 3-8.) The feast was probably held on Saturday, the Jewish Sabbath, April 1, A. D. 30 (the 9th of Nissan), and the occasion of our lesson occurred on the following day.

GEOGRAPHY.—Jerusalem was built on a series of hills. (Gen. xlii, 2.) On its east side was the valley of Jehoshaphat (Joel iii, 2; Heb. iv, 2), a narrow and precipitous gully, through which the brook Kedron flowed from north to south. Beyond the valley eastward is the Mount of Olives, the scene of important events in the life of David and Solomon (II Sam. xv, 30; I Kings xi, 7), the theme of prophecy. Zeek xiv, 4). Bethphage was a small cluster of houses, perhaps fifteen families distant from the city wall, occupied by those who were engaged in the culture of olive trees and the vine. Two miles further away, at the beginning of the ascent to the Mount of Olives, was Bethany, a more important village, the home of a quiet and peaceful rural population.

PARALLEL.—The lesson for the day is given by all the evangelists, John being less complete than the other three. (Matt. xxi, 1-11; Luke xxi, 29-44; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PREPARATION.—After leaving Bethany Jesus journeyed toward Jerusalem, an adjoining village with instruction to bring to Him a colt that they would find, upon which they might ride, and a she-ass, and a third animal, which they would find. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

## SUNDAY-SCHOOL WORK

## ELUCIDATION AND REVIEW OF INTERNATIONAL LESSON, APRIL 7.

The Triumphal Entry Into Jerusalem, as Told in Mark xi, 1-11—Judgments that Come in This World.

By REV. JAMES E. GILBERT, D. D., Secretary of the American Society of Religious Education.

(Students of these lessons are requested to send to Dr. Gilbert, Washington, D. C., their names, denomination and postoffice address for circulars and other material, mentioning this paper, that documents on Bible study may be mailed to them.)

CONTEXT.—After his interview with Zaccheus, as related in the lesson for March 17 (Luke xiv, 1-10), Jesus delivered the parable of the ten pounds. Leaving Jericho he journeyed toward Jerusalem to attend the Passover. Pausing at Bethany, a supper was prepared for Him in the house of Simon, where Lazarus was among the guests, and Martha served. (John xii, 1-16.) While the feast was in progress Mary anointed Him with precious ointment, thereby exciting the criticism of Judas, but securing the approval of Jesus. The people were attracted to the house, not to see Jesus merely, but also Lazarus, who had been restored to life. (Mark xiv, 3-8.) The feast was probably held on Saturday, the Jewish Sabbath, April 1, A. D. 30 (the 9th of Nissan), and the occasion of our lesson occurred on the following day.

GEOGRAPHY.—Jerusalem was built on a series of hills. (Gen. xlii, 2.) On its east side was the valley of Jehoshaphat (Joel iii, 2; Heb. iv, 2), a narrow and precipitous gully, through which the brook Kedron flowed from north to south. Beyond the valley eastward is the Mount of Olives, the scene of important events in the life of David and Solomon (II Sam. xv, 30; I Kings xi, 7), the theme of prophecy. Zeek xiv, 4). Bethphage was a small cluster of houses, perhaps fifteen families distant from the city wall, occupied by those who were engaged in the culture of olive trees and the vine. Two miles further away, at the beginning of the ascent to the Mount of Olives, was Bethany, a more important village, the home of a quiet and peaceful rural population.

PARALLEL.—The lesson for the day is given by all the evangelists, John being less complete than the other three. (Matt. xxi, 1-11; Luke xxi, 29-44; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the writer. Twenty-five sketches found place in all the Gospels, the triumphal entry into Jerusalem being one of them. These are arranged by themselves taken out of their connection, laid side by side in parallel and studied consecutively, present several lines of precious truth, seen nowhere else, for which there is not space here so much as to give an outline. (John xxi, 31.) A few who came to make the proper use of the lesson will find it well repaid.

PROCESSION.—The company then moved on toward Jerusalem. Jesus rode upon a colt, and the disciples rode upon asses. (Matt. xxi, 1-7; Luke xxi, 29-32; John xii, 1-19.) This fact measures the estimated importance of the event. One hundred and fifty of the disciples in the life of Jesus, or five-sixths of all, are omitted by one or another of His biographers, being deemed unnecessary to the purpose of the